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Vol. 8.]

JUNE.

[No. 12.]

THE
✓ JEWISH CHRONICLE.

PUBLISHED UNDER THE DIRECTION OF THE

AMERICAN SOCIETY

FOR

MELIORATING THE CONDITION OF THE JEWS.

REV. E. R. MCGREGOR, A.M., EDITOR.

נחמו נחמו עמי יאמר אלהיכם: Is. xl. 1.

ἡ σωτηρία ἐκ τῶν Ἰσραήλων ἐστίν. JOHN IV. 22.

Through your mercy they also may obtain mercy. Rom. xi. 31.

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New-York :

PUBLISHED AT THE SOCIETY'S OFFICE,

CORNER OF SPRUCE AND NASSAU STREETS.

1852.

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NOTICE.

THE RT. REV. CHARLES P. McILVAINE, D.D., of Ohio, the REV. ALEXANDER T. MCGILL, D.D., of the Western Theol. Sem'y, Pa., and the REV. JOHN FORSYTH, JR., D.D., of the College of New-Jersey, have accepted of their appointment to be the ADJUDICATORS on the Essays treating of the CHARACTERISTICS AND LAWS OF PROPHETIC SYMBOLIZATION, as they are presented by Mr. Lord in the Theological and Literary Journal. Three premiums, amounting to seven hundred dollars, are to be awarded for the best three Essays. Writers will send their Essays to the care of Franklin Knight, publisher of the Theological and Literary Journal, 140 Nassau street, New-York.

THE JEWISH CHRONICLE.

THIS monthly periodical, published under the direction of the Board of Directors of the A. S. M. C. Jews, is devoted *exclusively* to the communication of intelligence respecting the Jews, and the proceedings of the American Society, and other similar institutions, in the great cause of promoting Christianity among that people, together with the discussion of prophecy, bearing on their history and prospects. In the department of unfulfilled prophecy, an exhibition of the different views entertained in the Christian Church will be allowed, but no responsibility assumed for any one view. This must rest exclusively with the individual writers.

"THE JEWISH CHRONICLE" is published in the City of New-York, in pamphlet form of 24 pages, 8vo, at \$1 per annum, *payable in advance*.

FRIENDS OF ISRAEL SOCIETY.

ANY lady can become an annual member of this Society by paying fifty cents into the treasury in advance; three dollars constitutes a Life Member; five dollars a Life Director; ten dollars constitutes a clergyman's wife an Honorary Member for Life.

Form of a Bequest to the Society.—I give and bequeath to the *American Society for Meliorating the Condition of the Jews*, founded in the City of New-York, in the year eighteen hundred and twenty, the sum of _____ to be applied to the charitable uses and purposes of said Society, and under its direction.

THE
JEWISH CHRONICLE.

VOL. VIII.]

NEW-YORK, JUNE, 1852.

[No. XII.

AMERICAN SOCIETY FOR MELIORATING THE CONDITION OF
THE JEWS.

THE Board of Directors of the American Society for Meliorating the Condition of the Jews respectfully present to the friends of promoting Christianity among the Jews their

TWENTY-NINTH ANNUAL REPORT.

They have great reason for thankfulness for the spirit of unanimity that has prevailed in all their deliberations; for the continuance of life and health, with one exception, (Mr. William Keily, whom God has been pleased to remove from this mortal scene;) and for the Divine blessings upon their work.

They take occasion at this time to review the progress of the cause for the last two years, in order to show, by purely providential events, that God has adopted the enterprise committed to them as his own.

A little more than two years ago the tide of the Society's affairs and prospects was at its ebb. The Board sustained only one regular missionary, one colporteur, a student for the ministry, and a general agent for the *Jewish Chronicle*. A dissolution of the organization was advised by some, while others determined to make one more effort. The resolution was taken by the latter to make their sole aim to preach the gospel to the Jews, without assuming any responsibility relative to the temporal support or the public profession of faith in Christ by the converts. Laborers were first to be secured, and then the means of their support. God alone could raise up the former in answer to the prayer to send forth laborers into this field all white to the harvest.

By a purely providential circumstance, it became known that there was a converted Israelite about completing his course of study at Union Theological Seminary. After several interviews, his services were secured. During his visits among the Jews he met with a converted Israelite, who

had been educated in Germany, and who came to America some years ago, with a view to be employed as missionary among the Jews; but finding no encouragement, and having a family, he resorted to mechanical business for a livelihood. He was employed.

A young converted Israelite was just finishing his routine of education at a Southern institution. By a singular providence, a correspondence was opened with him, and his consent obtained to enter the field. In the mean time an Israelite arrived at New-York, bringing high recommendations for ability and piety, and was employed as colporteur. Correspondence was opened with the British Society, London, asking them to send us one of their recent graduates, upon the condition that he would be employed when arrived. The expenses out could not be conveniently defrayed, and the subject was dropped. Through this correspondence, the wants of our field became known to an enterprising young man, also one of the graduates from that Society's institution. He procured commendatory letters, and soon after reported himself at the Society's office. He was sent into the field. This young man had an acquaintance thoroughly educated and qualified for the Jewish mission field. A private letter receiving a favorable reply, correspondence was opened with him. The proposition to come and enter our harvest was accepted, and he left all and came.

A young man, a converted Israelite, about completing a course of study, was attacked with scarlet fever, and lost his hearing. His physicians and friends advised him to make a voyage to America, in the hope of his regaining his hearing. He came. In a few weeks his hearing was almost entirely restored. He visited the Society's office, as the rendezvous of true Israelites. He sustained an examination, and was employed as a missionary. At Hamburg, Germany, a proselyte from Judaism was so intolerably persecuted by the Jewish people that his friends advised him to go to America. He left a good business, and a considerable amount of property, and came. He was found to be a very intelligent and well-informed man, and was employed as a colporteur.

Thus all these laborers were plainly led to us by a providential hand. Scarcely in any respect had the Board any agency in securing their services. And what is more convincing that the providence of God furnished these laborers is, that without exception, from the first they have shown themselves men of God. So did Providence in an equally striking manner place under our care other colporteurs and our students. We mention one instance:

A young man, expecting to be enrolled in the Russian army, at the risk of his life fled from his native country. He wandered over to America, and wrought with a farmer for a living. By a friend of his, he was brought to the Society's office. Christ and him crucified was preached to him. He professed his faith in Christ. It was ascertained that such was his advancement in general learning, he could qualify himself for the missionary work in three or four years, and hence was set to study.

At the beginning of this order of things, the treasury was entirely empty. There was not a single agent as such in the field. How could all these accumulating liabilities be met? God will provide.

New friends sprang up in every quarter, and contributed liberally. Many ministers of the gospel, after knowing what the Board proposed to do, lent a helping hand. The treasury was replenished, and the work went on, directed by the finger of God. Now what takes place? A call comes from the South for four additional missionaries, accompanied by a promise that their support shall be secured in their respective fields. But where are the men to come from? No man knows. If there be a missionary to be supported, the means are soon provided; if there be means furnished, then the laborer is provided; and that with scarcely a single effort on the part of the Board.

Immediately upon this requisition from the South, the laborers are brought to the notice of the Board. One had been employed as missionary during the great exhibition at London. He comes as an adventurer to America, bringing commendatory letters from Sir Culling Eardly and others. Another is found about graduating at an institution in Ohio, who is anxious to enter upon the missionary work among the Jews. Another still is brought to our notice by an esteemed clergyman of New-York. All of these are Christian Israelites, of tried character and unquestioned piety.

The field itself was found in the same desolate and unproductive state.

Hitherto the labors of missionaries had been confined to the floating population among the Jews, who, having received one impression, were not to be met with again; and if any of them were induced to embrace Christ, their faith was ever very equivocal. No access had been had to Jewish households; none to that part of the Jewish population with fixed residences and independent means of support. Many a Jewish and Christian Samaritan ridiculed the attempt to build again the walls of Jerusalem. It was determined to penetrate these dark places, and shed the light of the gospel on them. The missionary knocked at the doors of Jewish households, and was kindly welcomed. He entered the shop, the store, the manufactory, the counting-room, and was permitted to deliver his message. He went to the very synagogue, and was allowed to explain his position, and to call in question the doctrines advanced by the Rabbies. The work commenced in earnest, and what few results did appear were genuine.

Thus, directed by an unseen hand, all things are made to work together for the advancement of the enterprise.

There is scarcely an instance on record of a missionary society without missionaries, without means, without access to the objects of their benevolent regards; in consequence of repeated reverses, wanting the confidence of many of its former friends, a bye-word in the mouth of others, ridiculed by the Jews themselves, being able in the short space of two years to employ nine regular missionaries, four colporteurs, and, besides these, support three students for the ministry; thereby gaining access to hundreds of Jewish families, and thousands of Jewish minds, with the glad tidings of salvation; being instrumental in bringing into Christ's fold fifteen immortal souls, and under their instruction and influence at least thirty more. What does it prove? Not that there has been any great human wisdom, foresight, or holiness displayed, but that the hand of God is exhibited in re-

viving and carrying forward a work which he is determined shall be accomplished. This is an indication to the Church to awake and shake herself from the dust, to enter the lists for these rich prizes of grace. This is a warning to the enemies of the cause "to kiss the Son lest he be angry, and they perish from the way when his wrath is kindled but a little." He has said, "No tool raised against thee shall prosper." "I will curse them that curse thee."

PRESENT STATE OF THE FIELD EXTERNALLY.

The position of the Christian community to this cause is as favorable as, under the circumstances, could be expected. It does not extend the benevolent hand grudgingly, but cautiously, and its fears only have to be allayed in order to liberal pecuniary aid. These fears have been excited by two causes, one of which only needs to be mentioned, viz.: The impositions of Jews professedly converted. Too indolent to support themselves by honest labor, they become travelling vagrants; and Christians, many of them under the influence of a sickly sentiment respecting the children of Abraham, allow themselves to be deceived by cunning and falsehood, until they find themselves defrauded of generous sympathy. These impostors are supposed to be true representatives of all converted Jews; consequently Christians give their alms very cautiously to an association that makes such converts. This is an entirely wrong deduction. This Society does not make these converts. True Israelites, like all other true Christians, are retiring and industrious; they would rather starve than beg. Fifteen out of the sixteen converts, made through the efforts of the Society's missionaries during the last two years, are scarcely known at all to the public. They are pursuing their respective avocations in quietness and industry. The sixteenth,* who at one time appeared to be a sincere convert, but afterwards gave sad evidence of being "in the gall of bitterness and bonds of iniquity," has made himself publicly known, in a way that no true convert can be induced to do. Could the Christian community associate with any number of truly converted Israelites, they would be amazed at the rich grace that has made them such devoted followers of Christ. Let Christians judge nothing before the time.

SYSTEM OF AGENCIES.—The Board are aware that the system of agencies, hitherto necessary, and adopted to advance the cause of Christ in connection with various benevolent organizations, is regarded in an unfavorable light by many good men. The sentiment is spreading, that the regular pastors of the churches are adequate to and ought to fill this office. The Board have had respect to this sentiment, and instead of having a large number of agents as such in the field, have aimed to throw the responsibility of supporting the establishment upon the qualified laborers, each in his respective field. In the employment of agents they have studied economy by not giving high salaries.

This plan has been attended with most happy results, with very few

* John Griffith.

exceptions, and is commending itself daily to the Board, who respectfully ask the Christian community to encourage them in carrying it out.

RECEIPTS AND DISBURSEMENTS.—The receipts into the treasury from all sources, during the past fiscal year, have been \$12,634.03, and the disbursements \$12,519.77, leaving a balance of \$115.03 in the treasury.

In this connection, the Board would say to those of their patrons, who think that application for aid made once a year is too frequent, that their wants are the same, and increasing every year, like those of all other benevolent organizations.

PRESENT STATE OF THE FIELD INTERNALLY.

LABORERS.—The new Board of Directors will enter upon the work, the coming fiscal year, with twenty-one laborers, including three students, who are expected to act as colporteurs when opportunity offers, viz.: nine regular missionaries, four colporteurs, three general agents, one general agent for the *Jewish Chronicle*, a Corresponding Secretary, and the three students. All but the four agents perform labor among the Jews.

PUBLICATION.—The *Jewish Chronicle* is made the organ not only of communicating intelligence of the Society's operations, and the Jews generally, but the medium of the publication of an abridgment of an exposition of Rabbinism or modern Judaism, called "Old Paths," which at present is issued in the form of tracts for distribution among the Jews, but will eventually be bound in volume form. This was found necessary in order to show the Jews their own system of religion, in contrast with Christianity, and in contradiction to the Scriptures. What of these tracts have been distributed have had a great effect.

The present issue and circulation of the *Jewish Chronicle* is thirty hundred; the receipts of which during the past year have been sufficient to defray the expense of its publication. The issues have been irregular only because payments of subscriptions have been so.

POLIOY.—It has been the policy of the Board to station their regular laborers at points where they could labor with success among Jews and Christians; and, as a prophet is not without honor save in his own house, the Board have studiously avoided some fields of immense importance, where prejudice against their efforts has taken a strong hold in consequence of past ill-success and failures, until the providences of God are so plainly indicative that their operations are sanctioned and blessed of him, that no true Christian can conscientiously refuse a helping hand, but will be anxious to secure the promise, "I will bless them that bless thee." That time is now come, and the determination is to make a movement to secure the cooperation of every minister of Christ in all such places. The belief is, that facts and plans can be exhibited that will conciliate all candid minds. All that is asked is a hearing.

RESULTS.—It has been supposed by many, that a society that has been operating for thirty years ought to be reaping a rich harvest from year to year; and the reason is demanded why the Board cannot show more fruits the past year. Their answer, whatever may be supposed to be its bearing,

is, "Fruits cannot be expected when and where the gospel seed has not been sown."

The Society which they represent, in accordance with the advice of the ablest and best men in the country, commenced and carried on this work by peculiar and extraordinary means; not at all depending solely for success upon the simple preaching of the gospel. However good their intentions and motives, God did not see fit to sustain them by converting souls. Whatever good influences may have been exerted, the Jewish community were never reached with the gospel, and consequently little or no seed was ever sown. This fact will become more apparent when it is known that, with an annual income ranging from ten to twenty thousand dollars, there were never at one time five regular missionaries employed, and many of them had very mistaken views as regards the manner of bringing Jews to embrace the Christian religion. The great axiom of Christianity is, that "the gospel is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." The beginning of the Society's present mode of operating should be dated at the time when, "forgetting the things that are behind, and looking forward to the things that are before," the Board determined to "know nothing among the Jews save Christ and him crucified." If the Board may be allowed to fix such a date for the commencement of their operations through missionaries and colporteurs, they can present a very encouraging report. At all events, as a matter of fact, they have been laboring for two years past in an entirely *new* field. There are very few Jews that have been preached to, that ever met with a missionary before. They were found in total darkness upon the whole subject of Christianity. Now the question arises, how soon may fruits in abundance be expected from a new and uncultivated Jewish field? What answer will they give who doubt if a Jew can be converted at all?

Take the Jews as mere religionists, in relation to Christianity, they are at this day in a far more hopeless condition than the heathen themselves. They have the Old Testament, it is true, but the authority of Rabbinism is interposed between it and them. They are totally incapable of giving a correct exposition of a single Scriptural passage that relates to the moral improvement of man, provided they are true to modern Judaism. Every religious doctrine, maxim, or idea found in the Scriptures is grossly perverted by the tradition of the Elders; and all the religious education they have is, "the doctrines and commandments of men." Hence, if they know nothing of the Old Testament besides its mere perverted letter, how can they perceive or appreciate the harmony existing between it and the New Testament? Besides, they hold that Rabbinism is of divine authority, if they hold any thing; if not, they are rank infidels from ignorance. Hence, we find the masses intrenched in a superstition far more powerful over the mind than that of the Buddhists or Chinese. Here is a greater intellectual difficulty to be encountered than is presented in any other field.

They must be convinced of the falsity of Rabbinism; they must be taught how to interpret the Scriptures; they must be made to see the connection

between the Old and New Testaments, before the subject of the Messiah can be introduced, or Jesus proved to be the Messiah.

Again: The heathen believe in idolatry; they hold to the worship of every thing that may contribute to or detract from their happiness. The Jews abominate image-worship: they worship the Supreme Being as they know him through the teachings of Rabbinism. The prejudice of the former, in respect to the objects of his worship, can be removed by the simple force of a *literary* education: this is a matter of fact; but the prejudice of the latter can be removed only by a thorough *religious* education. While the heathen may be convinced of the absurdity of their system of religion, and the superiority of the Christian system, by a simple appeal to their common sense upon the respective merits of the two, the Jews are to be convinced only in opposition to Rabbinism, out of their own Scriptures, which they do not know how to interpret, that Jesus is their own Messiah and "God, manifest in the flesh."

It may be true that the heathen are far more degraded morally and intellectually, yet the Jews are not the less depraved in heart and practice. While a powerful and well-cultivated mind may easily sway in argument the convictions of the former, he will find the most acute and wily sophist in the latter. In such a state of things, how long will it be before any considerable number of Jews will become convinced of the truth of Christianity? The heathen need a preparation of fifteen or twenty years, and we may ask at least five years for Jews.

Again: One great obstacle to the harvesting fruits already ripened in the Jewish field, is the existence of a state of things worse than caste among the heathen. When an indigent Jew would embrace the Christian faith, or even begin to investigate it, he does so at the risk of losing friendship and the means of subsistence, for that moment his friends devote him to ruin and persecution. They not only refuse him employment, but would not give him a night's lodging. But the Christian community, instead of offering him employment to earn his daily bread, or a coat to cover his nakedness, merely say to him, "Be ye fed and clothed." There are now at least three Israelites, two converted, the other an inquirer, hopelessly insane in an asylum not far from New-York city, the chief causes of which could be traced to this uncharitable treatment. The Jew curses the proselyte because he is a Christian, and the Christian will not bless him because he is a Jew. How many years will it be, under these circumstances, before the hundreds of secret converts now in this country can be induced to profess their faith in Christ? But, God be praised! he has opened a wide door of usefulness among them. Their external circumstances in this country are very favorable. The missionary appears among them, the great subject is brought up, and earth, for the time, is forgotten, and its interests absorbed in higher considerations; and the hope is, that when these sheaves are ready for the harvest, there will be room in Christian sympathy to house them from the unmerciful storms of Judaism.

Again: The Board do not aim to do the peculiar work of organized churches and pastors, but to supply a deficiency. They possess the facili-

ties of preaching the gospel to the Jews, thereby securing their conviction, hopeful conversion, and future instruction. Here ends their responsibility. Then, as the Jews are every where found in Christian communities in the midst of Christian churches, they leave the responsibility of the convert's profession of faith, together with subsequent discipline, entirely with the pastors.

This circumstance militates against manifesting all the success that is met with. When the missionary is satisfied of the conversion of the proselyte, the latter is not permitted to profess his faith until the church is also satisfied, which, from false theories respecting their conversion, and distrust of their sincerity, is not readily effected. Some converts that are now shining ornaments have been compelled to delay, on this account, their profession for six months. The Board do not count baptisms, but public professions of faith in the churches. There are ten converts now awaiting the ordeal. All these circumstances combined have their influence in preventing the actual results of the Society's operations from becoming manifest; and hence their Board must labor in the hope that, if the Christian public are not satisfied, God is approving of their motives and efforts by preparing many sheaves for the final harvest.

ACTUAL RESULTS.—The Board have reason to thank God for any tokens of mercy in connection with their labors. Seven proselytes have made a public profession of their faith in Christ, during the year. These, together with eight of those reported last year, are maintaining their profession by an orderly Christian life. There are reported from various fields at least thirty persons that are serious and constant inquirers after the truth of Christ; ten of these are hopeful converts. There is a large number of both sexes that have been awakened and refuse to conform any longer to the rites of Judaism. An instance of the latter is where a colporteur had frequently visited a family of very respectable connections. Three members of it were soon induced to attend a Christian church, and were affected even to tears as the services were proceeding. They no longer attend synagogue.

The number of families visited and instructed cannot be definitely ascertained. Each laborer has aimed to secure a permanent field, and has constantly revisited different families. A low estimate of persons who have repeatedly heard the gospel would be three thousand. In some fields as many as twenty-six on a single Sabbath have been induced to go and hear the gospel preached by the missionary. It is quite a singular fact, that Jews that could never be induced to go to a Christian place of worship upon an invitation of a Gentile minister, will readily go to hear a Christian Israelite.

APOSTASIES.—Only one professedly converted Jew connected with the Society has abandoned his profession, and given himself up to openly sinful practices. For this steadfastness in the faith of twenty-five or thirty Israelites, connected directly or indirectly with the Society, the Board as well as their patrons have great cause for thankfulness, since many of them have been exposed to great trials and temptations. Of the one hundred and

forty-six Christian Israelites, in various parts of our country, not one has disappointed the hope that they would continue faithful, so far as it could be ascertained.

Besides the individuals that have professed faith in Christ, in connection with the Society directly, there have been a number of professions made by those who were first awakened by the instrumentality of our laborers.

GENERAL REMARKS.—It has been asked, why the work of preaching the gospel to the Jews cannot be done without this organization?

1. This work cannot be done by pastors of churches; if it could be, it would have been done long since. The reason of this is well known to pastors themselves. They have tried controversy with Jews, and if they have not failed, they have not succeeded in convincing them of the truth of Christianity, and bringing them to repentance and faith in Christ. Pastors have not the facilities for the work.

2. It cannot be done by Gentile tract distributors, colporteurs, or Gentile missionaries. The Jewish mind is totally unprepared for the reception of the truths contained in the tracts, books, and even New Testaments, which are presented by these laborers. The mass of Jews regard Christianity as a system of idolatry that holds to three Gods, and how are they to be affected by truths promulgated to uphold the system? The Jews, in the first place, have every thing to *unlearn*, and one to be successful among them must be well acquainted with their religious dogmas, notions, mode of argumentation, and mental peculiarities. Which of the classes above mentioned will undertake this work? Not one is adequate to it. This Society has laborers adapted to the work, together with all other facilities.

3. There would be nothing gained on the score of economy, when it is considered that the Society's publication sustains itself, and that the annual expenditure of all persons employed, including expenses of every description, average only about six hundred dollars each, and the money is mostly collected by the laborers themselves.

4. This Society has an immense advantage as an independent organization in embracing objects of benevolence, equally sharing the sympathy of all evangelical Christians. Who is not interested in an enterprise that looks directly to the time when all the watchmen shall see eye to eye, and the whole holy family be united as one man in Christ? This will be done at the fulness of Israel. As a matter of fact, there is not an evangelical denomination but that has contributed pecuniary aid to sustain this cause during the past year. Equally striking is the fact that we have in the field laborers and others belonging, one to the Methodist, one to the Baptist, two to the Lutheran, two to the Episcopal, four to the Presbyterian, and five to the Congregational denominations. Here is a signal providence addressing directly the beneficence and coöperative sympathy of the whole people of God. This may therefore be classed among the few benevolent associations that command universal Christian patronage.

WANTS.—The Board want suitable tracts for distribution, which cannot

be had without publication or importation. The Tract Society's publications are perfectly free to us, but not wholly adapted to the work. They want an extensive work treating of the whole subject of the Messiah, which must be written and published. This is very essential; for there are hundreds of thinking Jews who could be reached by a well-written production of this kind, that would not stop to argue with a missionary.

They want Hebrew Bibles, and must have at least five hundred a year. No orthodox Jew will reason out of a Gentile translation of the Hebrew Scriptures. These Bibles may be had of the American Bible Society, if they see fit to supply them. During the past year the Board applied for a grant of a *hundred* and received *twelve*, for which they are very grateful. It is true that the Board can raise money and send abroad for them, but this would be transcending their legitimate sphere.

Above all, they want the prayers of all Christians. As there will be no genuine converts connected with the labors of any particular church without prayer, so there can be no conversions in connection with this Society unless Christians, who are its constituents, pray for the outpouring of the Holy Spirit upon those that hear the gospel. God's best blessings are given in answer to prayer.

IN CONCLUSION, the Board would express their gratitude to their kind patrons for enabling them to conduct their operations with so little pecuniary embarrassment the past year. Also their thanks to the American Tract Society for a full supply of tracts for distribution; and to the American Bible Society, and New-York Bible Society, for their kind consideration of their wants; and to all who have uttered one prayer for their success. Above all, they praise and adore the Triune God for the bestowment of needed wisdom, of success, of grace, and manifest tokens of his presence.

A N N U A L M E E T I N G .

THE Annual Meeting of the American Society for Meliorating the Condition of the Jews was held on Friday afternoon, at five o'clock, the 14th of May, 1852, at the Reformed Dutch Church on Lafayette Place. In the absence of the President of the Society, Rev. Philip Milledoler, D.D., from indisposition, Mr. Joseph McKeen was called to the chair. Rev. E. R. McGregor was chosen Secretary *pro tem*. The proceedings were opened with prayer. The Society went into an election of officers and managers to serve the ensuing year, when the following named persons were unanimously elected:

OFFICERS AND DIRECTORS OF THE SOCIETY FOR THE ENSUING
YEAR.

PRESIDENT.

Rev. PHILIP MILLEDOLER, D.D., of New-York.

VICE PRESIDENTS.

Rev. THOS. DE WITT, D.D., of New-York.	Rev. J. P. DURBIN, D.D., of Philadelphia, Pa.
“ H. V. D. JOHNS, D.D., of Baltimore, Md.	“ J. N. MCLEOD, D.D., of New-York.
“ J. FORSYTH, D.D., of N. J. College, N. J.	“ JOHN LILLIE, of New-York.
“ GEO. W. BLAGDEN, D.D., of Boston, Mass.	“ J. P. THOMPSON, of New-York.
“ J. McELROY, D.D., of New-York.	“ H. J. EDDY, of New-York.
“ S. D. BURCHARD, D.D., of New-York.	“ EBENEZER HALLEY, of Troy.

SECRETARY FOR FOREIGN CORRESPONDENCE.

DAVID N. LORD, Esq., of New-York.

SECRETARY FOR DOMESTIC CORRESPONDENCE.

Rev. E. R. MCGREGOR, of New-York.

RECORDING SECRETARY.

F. P. LORD, Esq., of New-York.

TREASURER.

WILLIAM LIBBEY, Esq., of New-York.

NEW BOARD OF DIRECTORS.

CHARLES VAN WYCK,	FRANKLIN KNIGHT,
PETER AMERMAN,	GEO. WALKER,
MARCUS WILBUR,	JOSEPH GRAYDON,
WILLIAM C. GILMAN,	CHARLES DAVIS,
JOSEPH MCKEEN,	MARQUIS D. THOMAS,
ELEAZER LORD,	WM. W. FESSENDEN,
JOHN FALCONER,	O. BROWN,
CHESTER DRIGGS,	D. P. HOLTON,
BENJAMIN DOUGLASS,	JOHN BAKER,
HENRY SMITH,	L. E. JACKSON.

The new Board of Directors was ordered to meet to organize on the 24th of May, 1852.

The Annual Report, together with the Treasurer's Report, was ordered to be published in the June number of the *Jewish Chronicle*, 1852. Then the Society adjourned with prayer.

E. R. MCGREGOR, *Secretary pro tem.*

ABSTRACT FROM THE ANNUAL REPORT OF THE TREASURER.

Cash received (including balance in the treasury) during the year from collections in various churches, donations, Auxiliary Societies, subscribers to the *Jewish Chronicle*, and other sources, \$12,634 03

EXPENDITURES FOR THE YEAR.

Salaries of Missionaries,	\$3,487 94	
“ Editor and Corresponding Secretary,	1,000 00	
“ Colporteurs,	1,414 24	
“ Students employed in collecting funds,	689 40	
“ Agents,	2,093 94	
Clerk in office,	260 30	
Incidental expenses, including travelling expenses of Missionaries, Colporteurs, Agents, Students, Corresponding Secretary, and office expenses,	2,676 88	
Printing <i>Jewish Chronicle</i> ,	896 30	
	<hr/>	
	12,519 00	
Add balance in hand,	115 03	
	<hr/>	
		\$12,634 03
		JOHN FALCONER, <i>Treasurer</i> .

Audited and found to be a true abstract.

WILLIAM LIBBEY,
N. N. HALSTED.

New-York, May 1st, 1852.

Auditors' Report.

The Committee appointed by the Board of Directors of the A. S. for M. C. of the Jews, to examine and audit the accounts of their Treasurer, for the year ending May 1st, 1852,

REPORT:

That they have discharged that duty, and find a balance from former account of	\$66 16
Since which time the Treasurer has received from legacies left to the Society, dues of members, subscriptions to the <i>Jewish Chronicle</i> , donations, and other sources, the sum of	12,567 87
	<hr/>
	\$12,634 03
That the Treasurer has during the same period, as by his account rendered, (which has been compared with the vouchers, submitted therewith to the Committee, and found to be correct,) the sum of	12,519 00
	<hr/>
Leaving a balance now in the treasury of	\$115 03

WILLIAM LIBBEY, } *Committee.*
N. N. HALSTED, }

New-York, May 1st, 1852.

NAMES OF LABORERS OF A. S. M. C. JEWS, &c.

Missionaries.—Rev. S. Bonhomme, Rev. G. D. Bernheim, Rev. Ch. T. Weisel, Rev. L. C. Newman, Rev. I. Steiner, Mr. Aaron Bloch, James Cohen, Julius Strauss, and Mr. Strauss soon to enter the field. We have been disappointed in securing the services of a Mr. R——.

Colporteurs.—Mr. A. J. Levy, Abraham H. Dreyer, L. Waldenburg, and Mr. Hirschensweig.

Students for Ministry.—Messrs. S. Uhlfelder, M. M. J. Franklin, Eph. H. Epstein, and Charles Bernheim.

All the above laborers are Christian Israelites.

Agents.—Rev. H. P. Bogue, Rev. H. B. Streeter, Rev. Hollis Read, and Rev. Orrin Brown.

We do not give the names of converts, as it would be a source of annoyance to them, and do no one any good.

We hope our friends will allow us to solicit pecuniary aid through our missionaries, colporteurs, and students, as it will enable us to carry on the work without multiplying agents. None will solicit funds unless duly accredited. About one half of all our receipts during the past year were collected by this class of laborers. Agents have been principally employed in new fields.

THE VOICE OF ISRAEL FROM THE ROCKS OF SINAI.

AMONG the various objects of interest that have attracted the notice and commanded the attention of those who have proceeded to Palestine through Egypt and the Desert, the inscriptions on the rocks of Sinai must hold a prominent place. There are, indeed, difficulties in the way of the inquirer who is anxious to decipher these remarkable records, but enough has already transpired to show that the friends of Israel have good ground for hoping that these wonderful records in the desert may be found to furnish very important testimony concerning a remote period in the history of God's ancient people.

We have been led to bring this subject under the notice of our readers, in consequence of the recent publication of a work entitled "The One Primeval Language," by the Rev. C. Foster, who is already known by his researches in a similar field, "The Historical Geography of Arabia." Although the title of his present work is the one now stated, we may observe that the volume before us is confined to the question which alone we purpose to bring under the notice of our readers, viz., that indicated on a second title-page, as follows: "Part I. *The Voice of Israel from the Rocks of Sinai; or, The Sinaitic Inscriptions Contemporary Records of the Miracles and Wanderings of the Exode.*"

As the attention of probably but few of the friends of Israel may as yet have been directed to this subject, we shall perhaps best meet the wishes of our readers if we enter at some length into such geographical and historical data as will convey to them an adequate knowledge of the actual state of a question which, whatever may be its final solution, can in its present stage scarcely fail to excite the liveliest interest in the mind of the Christian. In the words of our author, "the subject addresses itself, not to the learned

only, but to the English reader. Sinai, especially, appeals to all who hold revealed religion dear."

Startling as the first announcement of any discovery relating to such interesting records must appear to have been, and calculated at once to engage the serious attention and invite the further investigation of the Christian Church, it is nevertheless true that the original assertion of the facts now under consideration was made so far back as the sixth century; and after modern learning and research have brought their resources to bear on a critical examination of the subject, it is the boast of the latest and most profound investigator, that he is enabled fully to confirm the simple record of that early age.

Cosmas, a merchant of Alexandria, (from his voyage to India, surnamed Indicopleustes,) visited the peninsula of Sinai in 522, and was the first to make known the existence of those mysterious inscriptions for which the rocks in that wilderness are remarkable. He traveled in company of some Jews, who professed to understand the meaning of the unknown characters, and they ascribed their origin to their own ancestors, during their forty years' wanderings in the desert. "The Christian Topography" of Cosmas, (published in 547, at Alexandria,) in which he records these facts, contains some very strange theories; but its testimony to the authenticity of the Scriptures is very considerable. It remained, however, buried in obscurity, until the year 1707, when it was published, with a Latin version and notes, by Montfaucon, in his "Nova Collectio Patrum et Scriptorum Græcorum."

Since that time the rocks of Sinai have been repeatedly examined, and the correctness of the information given by the Alexandrian merchant as to their locality and appearance been sufficiently confirmed. The numerical amount and topographical extent of the inscriptions are thus stated by one of those who have investigated the subject:

The inscriptions are found in the neighborhood of Mount Sinai, or, to speak more accurately, in the valleys and hills which, branching out from its roots, run towards the north-west, to the vicinity of the eastern shore of the Gulf of Suez; insomuch that travelers now-a-days from the monastery of Mount Sinai to the town of Suez, whatever route they take, (for there are many,) will see these inscriptions upon the rocks of most of the valleys through which they pass, to within half a day's journey, or a little more, of the coast. Besides these localities, similar inscriptions are met with, and those in great numbers, on Mount Serbal, lying to the south of the above-named routes; as also, but more rarely, in some valleys to the south of Mount Sinai itself.

But the valley which, beyond all the rest, claims special notice, is that which stretches from the neighborhood of the eastern shore of the Gulf of Suez, for the space of three hours' journey, (from six to seven miles.) in a southern direction. There, to the left of the road, the traveler finds a chain of steep sandstone rocks, perpendicular as walls, which afford shelter, at midday and in the afternoon, from the burning rays of the sun. These, beyond all besides, contain a vast multitude of tolerably well-preserved inscriptions; whence this valley has obtained the name of Wady Mokatteb, or "the Written Valley." Adjoining it is a hill, whose stones, in like manner, are covered with writing; and which bears the name of Djebel Mokatteb, or "the Written Mountain."

Intermingled with the inscriptions, images and figures are of very frequent occurrence; all the work of art, if art it may be called; executed in the rudest style,* and evidently with the same instrument as that employed

* "These inscriptions come out clearly on the red ground of the rock; and the irregularity of the lines betrays the unskilfulness of the persons who confided their story to the custody of these rocks."—*Laborde's Journey to Mount Sinai.*

in executing the inscriptions; which figures prove themselves the production of the authors, by their very juxtaposition to the writing. These drawings most frequently represent camels and men. But, for the sake of readers desiring more accurate information on the subject, we will comprise, in a bird's-eye view, those hitherto described, giving the precedence to the figures of most frequent occurrence:

Camels, standing, moving, running, laden. Mountain goats. Lizards. Serpents. Horses and mules. Dogs. Ostriches. Tortoises.

Men, standing; in motion; lifting the hands to heaven; looking down; sitting, on camels, on laden camels, on horses, on mules; standing, on camels, on horses; leading camels; armed with spears, swords, shields; fighting; drawing the bow, (on foot, on horseback;) hunting; a man upon a cross, &c.

Which images those who copied the inscriptions describe as often difficult to distinguish from the letters. The truth is, that the original writers sometimes employed images as parts of letters, and, *vice versâ*, images for groups of letters. (*Beer*, *Introd.* p. xii.)

We obtain some idea of the numbers, extent, and positions of the inscriptions, from Mr. Forster's work:

Their numbers (in the Wady Mokatteb alone) are computed by thousands; their extent by miles; and their positions above the valleys as often measurable by fathoms as by feet. No difficulties of situation, no ruggedness of material, no remoteness of locality, has been security against the gravers of the one phalanx of mysterious scribes. The granite rocks of the almost inaccessible Mount Serbal, from its base to its summit, repeat the characters and inscriptions of the sandstones of the Mokatteb. The wild recesses of the Wady Arabah renew the phenomena in an opposite direction, and disclose them carried on to the extremity of the eastern head of the Red Sea; while countless multitudes more may possibly lie still undiscovered, in the numerous valleys branching out from the roots of Sinai, and as yet, it would appear, unexplored.—(pp. 33, 43.)

Lord Lindsay, in his "Letters on Egypt, Edom, and the Holy Land," says of these inscriptions: "There are thousands of them."

Another point ought to be noticed, as essential to a right appreciation of the matter in question. It is this: that very many of the inscriptions are found at heights which no chance voyagers could possibly reach. A traveler has informed us, respecting one locality, the Djebel Mokatteb:

The rocks are covered with inscriptions to the very summit; the lines are straight, except that their extremities are bent upward, so as to join the preceding line, and they thus form a series of curves. Coming from Tor, you perceive on the rock to the right sixty-seven lines, and forty-one on that to the left. The characters are one foot high, and one inch deep in relief. Near the summit of the rock, on the left, is the inscription which is called "the title." It has received this appellation from the characters being six feet high, and three feet in relief. I have caused them to be copied with the greatest exactness. It would require six months of unceasing labor to copy all the inscriptions.—*Letter from the Comte d'Antraigues to J. G. Von Müller.*

If we calculate the space required for an inscription like the lesser one of the two here described, it will appear that the altitude of the highest line cannot be less than sixty feet from the base, but may be much more, according to the space allowed for the intervals between the lines.

In dwelling on these remarkable facts, we must not leave out of sight the physical character of the peninsula of Sinai, which forms an important element in the consideration of the subject before us.

This "waste and howling wilderness," as it is expressly designated in the Old Testament, is described, by all who have visited it in modern times,

as (in most parts) utterly destitute of sustenance for man. For flocks and herds, indeed, in the rainy seasons, its valleys, usually parched and withered, (an oasis here and there like Wady Feiran excepted,) yield a sudden, abundant, and short-lived vegetation. But, with the exception of a few scattered date-groves, of food for the use of man, its produce is as nothing. Even the wandering Bedouin, who seeks pasture for his camels or his sheep, during the rains, amidst these wilds, must carry with him, we learn, his own simple and scanty meals. But what Sinai is in our days, it has been through all preceding ages. From the Deluge, if not from the beginning, it has been, is, and must remain to the end of time, the same "waste and howling wilderness." However periodically traversed, it never could have been permanently occupied by mankind.—*Forster*, pp. 38-40.

And yet it must be sufficiently clear, from what has been already stated, that for the execution of those multitudinous and mysterious inscriptions, the appliances of a fixed and settled population, such as ladders and platforms, or ropes and baskets, were indispensable.

There is an additional fact of importance to be noticed, viz.: that, interspersed among these Sinaiic monuments, there are a few Greek and Latin inscriptions, and that their style of execution marks comparative reency; unlike all the unknown characters, these are cut, not dotted out. It is admitted by all critics, that the genuine Sinaiic inscriptions bear upon their face, in the sameness of character of the handwriting, and the whole style of their execution, the clearest internal evidence of the whole of them being the work of a single age or generation.

Thus far we have recorded generally admitted facts.—*Jewish Intelligence*,

JEWISH INTELLIGENCE.

JERUSALEM—CONCLUDED.

The Hospital.

MR. REICHHARDT, in referring to the medical department of the mission, tells us:

"It should be well understood that the hospital in Jerusalem is a very great auxiliary to our mission, and not only prepares the way for the missionary, but exercises an immense influence upon the minds of the Jews, both directly and indirectly. It has afforded me several opportunities of conversing with Jews on the subject of religion, where else I might not have had any access to them, and it gives our excellent physician, Dr. Macgowan, many such opportunities, both in the hospital itself and in the private houses of Jewish families, where his medical aid is required."

The Mission Church.

The testimony which we have received respecting the practical importance of the mission church is also calculated to assure those numerous friends of Israel who have watched its progress with the greatest interest, that the hopes entertained by them will not be disappointed. The eye-witness from whose communication we have quoted above, informs us, that although he has known the history of the Protestant church on Mount Zion from its first beginning, and been acquainted with the progress of the work, it is only since his coming there and taking part in the ministrations, that he has

been able duly to appreciate the full value of this church and congregation. He says :

“This unpretending yet neat church stands on the top of Mount Zion, and, being visible from almost every part of Jerusalem, is like a beacon on a hill. During the time of divine service, when the members of the congregation are engaged in their spiritual worship, I have also seen Mohammedans, Jews, and Christians of different churches come in, to witness our mode of worship. They see no idols nor any practice of idolatry, and if they did but understand the language, they would, no doubt, find food for their soul. As it is, they cannot quit the threshold of such a church without being struck by its simplicity. In time, however, we hope to introduce a service in Arabic, in order that many more may profit by it.

“In addition to the establishment of regular church services, and the existence of a Protestant community under its pastor and bishop, it is also a matter of great thankfulness that the mission is under the protection of the British government, through the medium of a Christian Consul, who, with his lady, are real friends of the Jews.”

We are glad to perceive among the various plans adopted by the late Conference for improving the efficiency of the mission, in regard to the spiritual care of the converts under its charge, the following arrangements: Weekly meetings for Scripture-reading, in the German language, open to members of the congregation, proselytes, and all who may wish to attend; monthly meetings for imparting missionary intelligence; and a regular system of parochial visiting.

Mr. Nicolayson reports on this subject, in a letter dated January 30 :

Monthly Missionary Meetings.

“The first missionary meeting was held on Thursday evening, the 8th inst., and is intended to be held, in future, on the first Wednesday in every month. The object of this meeting is to seek to revive the missionary spirit amongst our flock generally, by communicating to them all the missionary intelligence we may be able to collect and condense for this purpose, and by uniting with them in prayer and intercession for the prosperity and success of the work at home and abroad, among Jews and Gentiles. For this purpose we have to employ both languages, the English and the German; *i. e.*, giving a resumé in the latter of what has been communicated first in the former, and closing with prayer in German; having, on the whole, preferred this arrangement to that of either separate or alternate meetings in each language. The place of meeting is the boys' room at the Diocesan School, which is best adapted for this purpose, and sufficiently spacious for the present.

“At this first meeting, after singing a hymn, and introductory prayer in English, the Bishop first stated the nature and object of the meeting, and then gave a rapid but very comprehensive view of the missionary work generally; its nature and object, as founded on our Lord's command, ‘That repentance and remission of sins be preached in his name among all nations, beginning at Jerusalem;’ its chief instruments in these days, the several societies and their missionaries; its field, the world, and its several stations, in now nearly all lands; their origin and progress hitherto severally, and the prospects of the work generally. This took up so much time, that there was not enough left for brother Reichardt to give also (as was intended) a similar survey of the *Jewish* field; and it was therefore arranged that this is henceforth alternately to take precedence of the heathen missions. The resumé which I was to have given in German, was necessarily reduced to a mere reference to the Scriptural ground and motive of the missionary work generally, its nature, extent,

and general progress thus far, and its object, the salvation of souls and the glory of the Saviour; after which I closed with a prayer in German. It had been announced that, to give those who felt so disposed an opportunity to express their interest in the work in that way, contributions would be received, and in due time be equally appropriated to Jewish and Gentile missions. About 140 piasters were received at the door, of which Dr. Macgowan took charge as 'Treasurer.'

Thus a beginning has now been made, which was very fully attended, and which, we trust, will be followed up, and made to result in an increase of the missionary spirit amongst us, and so to redound to the praise and glory of God our Saviour.

Weekly Bible Meetings.

"The weekly Bible meetings have been appointed to take place on the intervening Wednesday evenings. The first was accordingly held in the same room, on Wednesday evening, the 14th.

"I opened the proceedings with prayer and a brief intimation of its nature and object as a Bible meeting—to search and apply the Scriptures, believing that in them we have eternal life revealed unto us. Brother Reichardt then read and expounded the first twenty-five verses of the Gospel according to St. Luke, to be proceeded with in regular course on future evenings. Thus this subject was followed up by me at the next meeting by considering the following verses, from the 26th to the 57th verse: The annunciation of our Lord's birth to his virgin mother."

In reading these statements, the friends of the Jerusalem mission will, we think, feel that there is great reason to rejoice and take courage; and we are sure that, while they cordially enter into the feelings of gratitude expressed by our brethren in the Holy City, for the special blessings enjoyed during the season of the Conferences, they will unite with them in prayer for grace to pursue, with increased devotedness, zeal, and energy, the work committed to them, and that their faithful labors may be crowned with such measure of success as shall most redound to the praise and glory of His name, and the furtherance of His designs for the salvation of Israel.

Celebration of the Anniversary of the Establishment of the Jerusalem Bishopric.

Our last communications from Jerusalem give an account of the celebration of January 21st, the anniversary of the entry of the first Protestant bishop into the Holy City. Mr. Nicolayson writes:

"The tenth anniversary of the bishopric and the third of Christ Church was, as on former occasions, observed by our having full English service at church in the morning. Brother Reichardt preached the anniversary sermon, from Isa. lxii. 6, 7. The subject was, 'The Protestant Christian Church and Congregation on Mount Zion.' He considered, first, the peculiar *character* and calling of this church on Mount Zion: it is *Protestant*; as such, protests against human traditions and inventions, (Rabbinic and Papal,) and testifies for divine truth and revelation. Secondly, its *rise and progress*: it arose out of the mission to the Jews here, and has progressed with it, while it has proved a light also to Gentile Christians here. And, lastly, its *divine mission*: it is set here as a watchman on the walls of Jerusalem, to watch with prayer and supplication, and, as the Lord's remembrancer, to intercede with him for Israel, and to labor for their return to him, that he may soon arise to have mercy upon Zion, and to make Jerusalem again a praise in the earth.

"In the evening we had a meeting at the Bishop's house for those who understand the German language best. After opening with a hymn and

prayer, his lordship read the second chapter of the first of St. Peter, and expounded, with reference to the subject of the morning's sermon, that part more particularly which developed the Christian calling to be a royal priesthood, a peculiar people unto the Lord, to show forth the praises ("virtues" in German) of him who hath called us.

Appointment of a Minister to the German Protestants in Jerusalem.

"The Bishop took that opportunity to introduce the Rev. F. P. Valentiner, lately arrived, as a Lutheran clergyman appointed by the King of Prussia to the pastoral charge of members here of the evangelical churches of Germany, and called on him to address the meeting, as comprising also some such. This he did, stating the nature and purport of his appointment, the ground and substance of his Christian faith, and the object he means to pursue here as a minister of Christ—the souls' salvation of those committed to his charge, or brought within his reach, with a steady view to harmonious coöperation herein with those who have preceded him here. On this the Bishop gave him the right hand of fellowship in the work, and invoked the divine blessing on him and it. A hymn was then sung, and, at the Bishop's desire, I closed with prayer for the grace needed by him and by us, and by the people of our respective charges, in order that we may pray and labor together, harmoniously and effectively, for the furtherance of our one Lord and Saviour's cause here—the salvation of souls, Jews and Gentiles; and all be made to redound to the praise and glory of his grace, who hath given himself a ransom for all."

The Rev. Mr. Valentiner is one of the one hundred evangelical clergymen lately expelled from the duchies of Schleswig-Holstein by the Danish government, as a result of the termination of the late war in that country.

LETTER FROM THE REV. J. C. REICHARDT.

With reference to the newly instituted Bible and Missionary Meetings, Mr. Reichardt writes in a letter, dated January 30th :

"We think it of great importance that all the members of our congregation should be made to feel an interest in our missionary work, as this will not only be a blessing to their own souls, but procure for us in each of them a fellow-laborer. In this way there is a favorable opportunity of bringing before the people the missionary cause among Israel, in an interesting and practical manner, and where each can understand in what way they can personally fulfil the Lord's will. And I am glad to perceive that an interest has already been excited, and that some, who had hitherto not been led to take that practical view of prophecy, have become interested in the subject, and are pleased when it is brought forward either in public or in private.

Intercourse with Jews.

"In my conversations with the Jews, I never cease to remind them of their sinful and guilty state by nature, as also of their national guilt in rejecting the Lord Jesus as their Messiah, and that nothing but repentance and faith in him can procure their pardon and eternal salvation; but were I not also to state my own full conviction that, as their present miserable condition and their protracted national captivity is the result of their continued rejection of Christ, so also will their repentance and faith in him be the means of their national restoration, I should never have the willing ears which I usually have to listen to the message of salvation. The error of the Jew has always been to look for a Messiah crowned only with glory, and not also with thorns; but on account of this we must not press upon the Jew

only to look back upon the cross, but also to point out to him, as our risen Saviour did to the apostles, that Christ indeed ought to have suffered these things and then enter into his glory. Thus the crown and the cross must have their relative share."

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REV. EDWIN R. MCGREGOR, A.M., EDITOR.

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Through your mercy they also may obtain mercy. Rom. xi. 22.

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